The Flaming Sword.

"And He placed at the east of the garden of Eden cherubim and a flaming sword which turned every way to keep the way of the tree of life." Gen. III. 24.

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We would particularly urge the readers of THE FLAMING SWORD to carefully peruse our literature, advertised on page 4, (a list to which we will soon make extensive additions,) as it concisely and comprehensively explains some of our fundamental doctrines, which, unless one has been an early subscriber, are liable to be gathered only fragmentarily from a simple reading of our paper.

THE SOCIETY ARCH-TRIUMPHANT meets every Tuesday at 7:30 p. m. These meetings are free to all except the first Tuesday in each month which is devoted to the transaction of private business. None are admitted to this Assembly but members of the Second Court.

ORGANIC EFFORT NECESSARY.

There is one way to correct the abuses of government, and that is, for the government—the people—to take the administration out of the hands of the robbers at Washington. The administration is the result of the caucus of the slums. So long as the slums are permitted to elect our lawgivers, so long must the people be robbed by the wine-bibbers who legislate for the speculators and thieves.

Is it at all necessary for the people—the government—to take the administration of their affairs in hand by the law of violent force? It should be understood from the outset that it not only is *not* necessary, but it is the purpose of Koreshanity, through the Patrons of Equitable Commerce as one arm of its power, to peacefully transform the methods of administration from the competitive system to that of the commonwealth.

We say again, that we cannot wash the dirty political rag in the mire of political filth where it became polluted. To cleanse the pollution and correct the abuses under which the people groan, they must depart from the abominable prostitution of public polity into which the rum hole has plunged public administration.

It is whiskey and tobacco from the time the law makers—the people—gather at the slums to caucus for the men, who, when in office, legislate for the manufacture and sale of the vilest spewings from the cesspools of the hells. Our legislators smoke and drink till their brains are saturated with the vile poisons which dethrone the reason of men, and when under the influence of well regulated conduct of the habitual fog of murky intellects, they frame the laws to which we subscribe, not always without a murmur, but without sense enough to rise and apply the remedy.

How long shall we groan? How long shall we submit to the degradation of political prostitution? How long shall we hesitate to apply the scourge which shall drive the money-changers from the temple of Almighty God? How long shall we hesitate to take possession of that which belongs to us?

Only till one wise head can divert the current of infernal debauchery with which every avenue of activity is besmirched. The time is ripe! Up, and at the work of purification! Active organic effort must now mark every step of progress till the great victory of renovation is achieved, and universal sobriety, peace and happiness for the mass shall prevail.

THE LAW OF SACRIFICE.

Mankind is Free to Choose Between the Heavenly Freedom of a Celestial Brotherhood and Earthly Bondage to Natural Ties.

We are seeking eternal life. We desire to come into a perfect union with God, to come completely into his image and likeness. In order to do this it is necessary to have a knowledge of the law of sacrifice and its application, and to comprehend the nature of the thing to be sacrificed.

The first step in the law of sacrifice is to cease all sexual relation and desire, after which it becomes easy to cut loose from all earthly ties, for every relation must be severed before new and heavenly ones—which transcend a thousand fold the relations consummated while in bondage to sin—can be effected.

The question will be asked: Is it demanded that we separate from our families; that we part from our husbands and wives; that our children must be forsaken, and our fathers and mothers no longer be to us what they have been? I reply: None are to accept this doctrine who are unable to receive it. If any earthly tie (any tie of sin) can hold you from the liberty that God offers you in the heavenly freedom of a celestial brotherhood, you are simply to cling to your idols and go to destruction with them. God offers you a kingdom wherein the ties are all new, but they cannot be formed so long as the old ones remain.

Which do you most desire; the old bondage to earthly ties, which the Devil hath the power to break, or the heavenly freedom of life eternal, now being offered to the world? God gives you your choice. It is a matter of life or death, and great sacrifices are to be made to insure immortal life. Natural ties must be obliterated, though to form new and heavenly ones the old members may be retained, united in holier bonds, if God so wills.

Abraham was called upon to make a complete sacrifice of the son that had been given to him by promise. He did not stop to question the wisdom of God in bringing him to this severe ordeal, but yielded in humiliation to the Divine mandate. The natural tie was broken, he was conjoined to the Lord, and through this new bond of union there was perfected a more Divine relation between Abraham and Isaac. Abraham passed through the ordeal, suffered as intensely as though he had sacrificed his son, and his joy was great in proportion to the intensity of his suffering. His joy came through obedience to the will of God; his own will was overcome and subdued, and thus was prepared the essence or strength of Abraham which was the Divine seed of regeneration symbolized by the ram. This sacrifice, prepared by Divine love, is the ultimate of sacrificial offering. It is within the Holy of Holies; within the veil—the flesh of Christ.

The final offering for a burnt offering, from which must flow the water of life containing the germs of regeneration for the new man, must be the result of the sacrifices which we have been considering. The selfhood of the man, which ultimates in the lusts of the flesh and the production of the natural seeds of generation, must be converted in the mind to submission in which the man has the strength of God as seed to plant.

"And he said unto Aaron, Take thee a young calf for a sin offering, and a ram for a burnt offering, without blemish, and offer them before the Lord."

The calf signifies natural desire. Without blemish, it is the desire to know natural truths in their relation to Divine spiritual and celestial things. It is the ultimate desire of the natural man. The ram is the symbol of the highest degree of propagating flesh. Without blemish, means to propagate flesh without contact of male and female. First, submission to the will of God; in this is the wisdom of God. Second, pure desire to know and live the doctrines of eternal life; in this is the love of God. To unite them through the understanding of the man, through which a knowledge of God is acquired, is to fall upon the face of the strength of God as the seed of regeneration.

"Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation."

CLEVELAND AND THE SILVER QUESTION.

He Stands for Honesty Regardless of Consequences.

He is not the Man for the Political Shysters Because He is too Honest for Them.

If the Shysters do not Want Him That Might be the Reason Why the People Should Take Him up.

The overwhelming grandeur of a phase of Cleveland's character—doubly confirmed by his letter upon the silver question—now, in the crisis of American finance, can only be appreciated by those who are capable of discriminating between the policy of party for mere party ends, and that consummate penetration which enables genius to rise above the sophistries of politicians into the observatory of national safety.

It would be impossible for the ordinary critic of human greatness to divine the motives which have prompted Mr. Cleveland to place himself upon the side of right and the genuine interests of the people, and thus possibly endanger his prospects of a second presidential term, if those motives are anything but his inclination to be on the right side regardless of consequences. It is possible that the man, towering like a *mountain* of statesmanship above the *hills* of political chicanery, has the prescience of political sagacity to predict the speedy triumph of righteousness, and, for personal polity, stand upon the right side.

We do not believe that Mr. Cleveland has touched the bottom of the real issue, but so far as his genius towers he stands for honest money. It is not an easy matter for mankind to overcome the inclination of generations of perverted bias, and it is not strange that even Mr. Cleveland with all his sagacity and honesty of purpose should fail to discover the true relationship of authority and subjection.

SHALL WE HAVE COMPETISM OR THE DIVINE COMMUNISM OF JESUS CHRIST?

The steps to the settlement of the great question of finance—so far as the *science* of money is concerned—are few and simple. There are many obstacles, however, in the way of the adjustment of the system, or the application of the principles involved.

We must choose between two extremes; there is no middle ground; there can be no compromise. The choice is between the competitive system condemned by the Lord Jesus, and the communistic system inaugurated by him in the initiation of his Church, but from which it fell when Christianity declined into paganism. It must be one of the two; that in which one man enters into commercial competition with another; in which one corporation enters into competism with another corporation; in which one state enters into commercial antagonism with another state; in which nation contends with nation; or it must be the system of equitable exchange where one party, whether it be individual, corporate, state or national, gives as much as it receives, not in kind, but in commensuration of quantity regulated by quality. Justice demands that in all interchange there shall be maintained an exact and proportionate equation. Any departure from this law is false and unjust.

It seems that the people are clamoring for money, and that the greatest complaint comes from the farmers of the country who believe that the panacea is in the purchase of silver and its free coinage. They are led to think through the influence of the silver men that the remedy for the financial distress is in the issue, in some way, of an abundance of silver.

The people—and we will take the farmers as a large representation—desire to borrow money. Now they propose to borrow this money of the government. Well, where is the government? Why the farmers, a representative class, constitute the government. As the farmers want the money, and they comprise the government, the problem of borrowing under the circumstances appears a little difficult; but, nothing daunted, they propose to send representatives to Congress who shall act as their agents to fix up and negotiate the transaction.

THE PROPOSED PLAN.

"We, the farmers of the country, want silver money in large quantities, but we do not wish to pay the enormous interest that we are compelled to pay through the banking system. We will settle the matter in this way. Through our agents, whom we shall send to represent us in Congress, we shall purchase of the mine owners all the silver that is extracted from the mines in the United States; that is, we, through our agents in Congress, shall purchase the silver, not at a price regulated in its commercial valuation by the law of supply and demand, but by an arbitrary fiat of ourselves, arranging through our agents who represent us to pay for an ore, for which there is no commercial demand, a regular and fixed sum.

"We, the farmers, propose not only to purchase this silver but to coin it free. We also propose to call eighty cents of this ore, at the exorbitant price, which we have fixed through the medium of our agents in Congress, one hundred cents. We heap it up in 'our' treasury at Washington and propose to borrow it at a moderate interest.

"Now, say the farmers, we have been pretty sharp. We have arranged to pay the silver miners a big price for their silver, to be sure, but we—the government—can make this good by calling eighty cents worth of it, one hundred cents. We have made just twenty cents on the dollar by simply fixing our government stamp upon it. All that remains now is for us to get it out of 'our' treasury, and we think the best way to do that, instead of borrowing of ourselves through the banks that *we* have established—for we did the business by putting men in office who made the banks—is to borrow of ourselves directly and pay ourselves a small interest, and see if we can't get rich faster in this way than by the old method that we previously arranged.

"We must never lose sight of the fact," says the wily farmer, "that we made a great *spec* when we made that twenty cents on the dollar by calling eighty cents, one hundred. It was so easy. All that was necessary was for us to put the stamp there, and with scarcely any labor we watered every dollar just twenty cents worth. We have made eighty cents worth of silver worth as much as ninety-five cents worth of gold. We propose to keep on at this rate till copper, iron, lead, coal, and farm products are watered in proportion to the square of the ratio of decrease in commercial value. By the time we get down to corn and potatoes we don't know whether Congress, or the people, or the gold or silver, or corn or potatoes, constitute the government. To be sure, the financial question will get pretty well mixed by that time, but we think we see our way pretty clear and we intend to block the wheels of the government till it recognizes our importance as a financial factor in politics."

It may appear that our attitude is one of antagonism to the farmers of the country. This is not the case. They have our sympathy, but the plan by which they propose to rob themselves we utterly condemn. We can suggest a better way out of the trouble; we can indicate the remedy and the only possible one for the settlement of the whole financial problem.

APPLICATION OF THE REMEDY.

We have said that we would suggest the remedy for our present financial muddle.

The first important factor is to give the Congress of the "United States" the go-by. Is it possible to place a piece of wholesome meat in a cesspool and not expect it to decay? It is utterly impossible for the farmers, or any other body of men in this country, to send a representative to Washington and not contaminate him with the rottenness there.

Did America look to the British Parliament for the redress of her wrongs? With what success? Can the people look to a concoction mixed at the saloons and rum houses of the country as a potion for its illness?

The primaries, at the slums, make the Congress, and Congress makes the law for the people, and what can the people expect but robbery? If they are robbed they deserve it, and it should continue till the lesson is learned. Why can't we get down to business on this question of feeding the people?

The Koreshan Unity has organized a Consociative Bureau of Equitable Commerce. Its prime purpose as pertaining to commerce is to bring the producer and consumer together without the intervention of the middle men. The Unity holds itself pledged by every possible bond, religious, moral, social and political, guaranteed by its most sacred pledge, to deal equitably with the producer and consumer through a Bureau established for the purpose.

The Consociative Bureau of Equitable Commerce is made up of Boards of Mutual Confidence. These boards are represented partly by the Koreshan Unity and partly by the Patrons of Equitable Commerce, between which they stand as faithful guarantees of fidelity to all concerned. Wherever there is a Branch Assembly of the Unity there is formed a Board of Mutual Confidence. This Board is composed of seven members, three of whom are appointed by the Unity, and four by the Patrons of Commerce. Certificates are issued to the Patrons, the money for the purchase of which is held in the Treasury of the Board, used for mutual interest, and secured permanently in trust for the Koreshan Unity and Patrons of Commerce.

The basis upon which the Unity deals with the producer and the consumer is that of equitable exchange. It does not require a financier, nor a mathematician to discover that if two men—possessing an equal amount of wealth in different kinds of goods—enter into competition and one gains in wealth, the other must as certainly diminish. This is not a difficult problem. This is the sum and substance of competism. A man, a corporation, or a nation, to increase in wealth can only do so by the impoverishment of the competitor. A man is an idiot who cannot read this proposition.

Equitable exchange is what the farmer wants. Equitable exchange is what the mechanic wants. Equitable exchange is what the common laborer *must* have. How can it be had? Not through Congress. We not only suggest the remedy, but we put into actual operation the scheme of making the exchanges. Who comes to the rescue? They come from every way, and with open arms we provide the escape from the hungry mercantile maw that stands ready to devour the life of the nation and the world.

If we take the Scriptures as a foundation for argument, we at once conclude that the body must reach a state of immortality.

Macrocosm and Microcosm.

THE FOUR ANGELS.

Emanuel Swedenborg, in the general "spiritual sense," has given the true exposition of the "Apocalypse." His mission was primarily to the spiritual world, to execute judgment there. The time has now come for the true literal degree ("sense") to be exposited because the time is ripe for judgment to be executed in the earth. In the highest natural degree of the Word, Logos, or God-man, (sense of the Word,) the Lord's Human, the man through whom the Lord comes to judgment in the natural world, is the Angel. He is the Angel of the Covenant, or Messenger of Conjunction through whom the unity is to be made between God and man. In him supremely are the four angels, or four leading principles or doctrines of life; but after the six seals are opened these four leading laws are represented in four persons, who unitedly hold the forces of the spiritual world.

"They stand on the four corners of the earth." In the physical cosmos the four corners of the earth are the four poles of the ecliptic; the equinoxes and the solstices. These poles are designated by the two principal meridians; the colures. One of these meridians intersects the ecliptic at the equinoxes and is called the equinoctial colure. The solstices are the two points of the ecliptic the most distant from the equator. They mark the sun's farthest declination north and south of the equinoctial. The meridian intersecting these two points is called the solstitial colure. These four points on the ecliptic are the four corners of the physical cosmos (earth).

Where the sun crosses the equinoctial on his way north, about the 21st of March, is the vernal equinox. Where he crosses the equinoctial going south, the 21st of September, is called the autumnal equinox. The summer solstice occurs the 22d of June, and the winter solstice the 22d of December.

The next step is to fix in the mind the zodiacal constellations through which these circles pass, or which the sun crosses at these four periods. The summer solstice is the point where the sun enters Cancer. The winter solstice is where the sun enters Capricorn. The vernal equinox is where the sun enters Aries about the 21st of March, and the autumnal equinox is where he enters Libra the 21st of September. These four polations are the four corners of the earth and are respectively Aries, Libra, Cancer, and Capricorn. Libra is the scales or balance, Cancer is the crab, and Capricorn, the goat. In the physical man, the microcosm, Aries or the Ram is the center of the vegetative system; the system of animal or organic life.

The human Angel, a personality in the physical form, who stands upon this corner, is the one holding or controlling the sex potency. The ram, it will be remembered, is the symbol of the begetting love or desire. To stand upon this corner and hold this wind is to conserve and regulate the influence of the spiritual world as pertaining to this special propensity. As it regards the world of evil and lustful spirits, (in the spiritual world winds are nothing more nor less than influences of spiritual entities,) it is to prevent the influx of the spirits down or outward into the natural man, preventing them through the power of lust from destroying those who are about to rise above the lusts of the flesh and its death-dealing influence. This angel sustains one of the powers by which the angel from the East ascends. Rev. vii: 2. This power being to hold in subjugation the sex passion that the sensitives who are about to be sealed shall not be inundated by the lustful spirits who are determined, through modern spiritualistic power, to enter into and obsess. As a principle it is Wisdom itself.

The opposite polation is Libra. In the microcosm this is the reins or kid-

neys; the loins. The kidneys are the purifiers of the serum of the blood and are so situated in the body and related to the organs as to perform their office of purification just before the arterial branches pass off to supply the organs of reproduction, that only the purest blood shall enter these channels. The corresponding organs of the brain are the pisiform bodies. They are the centers of that peculiar form of mental activity by which a discrimination is made between truth and error. This is the center of justification; the domain of justice.

Libra is the scales or balances of Astræa (Virgo), the Goddess of Justice. It is the virginal principle that controls the scales and thus holds the balance of power. It is the virginal principle that purifies the thought and prepares the way to light and immortality.

"I looked, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand having his" (the Lamb's) "Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters," (those in life and truth) "and as the voice of a great thunder:" (communication from the highest to the lowest heaven by conjunction) "and I heard the voice of harpers harping with their harps." This is the consciousness of the unity of God and man.

"And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand which were redeemed from the earth. These are they which were not defiled with women; for they are virgins." *Vir*, man; *gune*, woman; the men-women. "These are they which follow the Lamb whithersoever he goeth."

Why do these men-women, the *virgune*, virginal men, follow the Lamb? Because in the highest sense the Lamb implies that state of the humanity in which he has overcome the lust of begetting in a natural way, and by thus having overcome this tendency and lust of the flesh, the potential principle of life is appropriated to another use.

(CONTINUED.)

A SAD BUT NOT UNCOMMON CASE.

A night or two ago a young woman entered a cheap eating house in New York and ordered a 2-cent cup of coffee. She then drew a crust of bread from her pocket and commenced her wretched meal. A moment or two later she quietly died. Her body remained sitting all night at the table, and was removed the next morning by the deputy coroner. She was afflicted with Bright's disease, and her death was hastened by hunger and cold. In other words, the girl starved to death. Such an occurence would not excite much comment in any great city, ordinarily, but the poem found in the girl's pocket was very pathetic, and it has set all New York talking about her death. Here are a couple of its stanzas:

On the street, on the street,
Whither tend my wandering feet?
Love and hope and joy are dead—
Not a place to lay my head;
Every door against me sealed.
Hospital and Potter's Field,
These stand open. Wider yet
Swings perdition's yawning gate.
Thither tend my wandering feet,
On the street, on the street.

On the street, on the street,
Late I walk with weary feet.
Oh! that this sad life might end;
Oh! that I might find One Friend—
One who would not from me turn,
Nor my prayer of sorrow spurn.
Oh! that I that friend could see—
He would pitying look on me.
Such as I have kissed His feet;
On the street, on the street.

—*Chicago Herald.*

"Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you." "For John came unto you in the way of righteousness and ye believed him not: but the publicans and the harlots believed him." That such cases are common is damning proof of the rottenness of the so-called civilization and Christianity of the present.

Respectable vice cloaked in saintly robes enters the sacred desk and sits in cushioned pews, or mounts the rostrum and wields the power of state; enters what is called the best society, and by its elect "400," sets the cue and gives law to the social world; it is equally supreme in politics and business, while its wretched victims, entrapped by fraud or coerced by force, or the hard terms of existence, are endured, aye, even flattered, so long as they afford pleasure or profit, then flung aside to die of neglect, hunger and despair.

Think you that the thunderbolts of God's wrath will always sleep, and that man's inhumanity to man must needs destroy forever?

The time is at hand of which God spake when He said, "And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts," and of which John heard the angel say, "Fear God, and give glory to him; for the hour of his judgment is come." —*O. F. L.*

UNIVERSITY TRAINING.

One of Its Aims is to Teach How to Manage National Debts.

[By O. F. L'Amoreaux.]

Such, according to newspaper reports, is the declaration of Dr. Rogers, the recently installed President of the North Western University, in his inaugural address.

Within the last decade according to the same authority near $50,000,000 have been donated to colleges. Most of this vast sum was designed to be kept as a permanent fund to let out at usury to be an everlasting incubus upon honest labor. Other vast sums of the same kind for church, hospital and other professed charitable institutions, in addition to municipal and national and private indebtedness, have been hung as a vast millstone around the neck of honest labor.

To make the burden still heavier for those who actually do the labor, by contraction of the circulating medium, and funding on interest what circulated as money, the value of money has been more than quadrupled within the last thirty years, and as a result millions of people deprived of the opportunity to labor at all, and the cash value (and consequently its power to pay usury and debt) of the labor of the country has decreased just in proportion to the increase of the value of money. So it has come to pass that, although more than half of the national debt, counting dollars and cents, has been paid, in reality—in the burden upon labor which must pay it all—none of it has been paid, but it has even been increased.

This has not come about by chance but was suggested by British bankers in the Hazzard circular, issued in 1862, and has been deliberately planned and brought about by American bankers and speculators by means of special class legislation in their favor. University bred men have evidently made good use of their training in the development and management of debts, national and other.

In accordance with the advice of British bankers our capitalists did see to it that a great debt was made out of the war, and that the people's money that paid them no usury was destroyed and a bankers' currency which paid them a double interest was established on its ruins. When this process began there was substantially no debt and no need of creating any. Bankers and their class have sought by every deceptive device they could invent to prevent the payment of the nation's debt, and have even sometimes been frank enough to acknowledge that such was their desire.

At a college examination in the institution of which I was one of the professors, one of the trustees, (a lady, who was also President of a national bank,) said that bankers did not want the national debt paid. The sooner the people come to understand that the whole educational system of the country, especially the higher education, is based upon and sustained by a plausible and deceptive system of fraud and robbery of the masses, and that the power developed by such education is systematically used in a thousand hidden ways to plunder the common laborer by the manipulation of debt, the better will they be able to set back this tide of despotism that is overwhelming everything that is desirable in Church and State and establishing anarchy and misrule in their stead.

It was observation of the inauguration of the era of debt and monopoly and trusts that caused President Lincoln to write the following melancholy prophecy which is now becoming history.

LINCOLN'S PREDICTION.

President Lincoln, in answer to a letter from a friend in Illinois, used the following language:

"Yes, we may all congratulate ourselves that this cruel war is nearing a close. It has cost a vast amount of treasure and blood. The best blood of the flower of American youth has been freely offered upon our country's altar that the nation might live. It has indeed been a trying hour for the republic; but I see in the near future a crisis arising that unnerves me and causes me to tremble for the safety of my country. As a result of the war, corporations have been enthroned, and an era of corruption in high places will follow, and the money power of the country will endeavor to prolong its reign by working upon the prejudices of the people until all wealth is aggregated in few hands and the republic is destroyed. I feel at this moment more anxiety for the safety of my country than ever before, even in the midst of the war. God grant that my suspicion may prove groundless." —*Ex.*

PATRIOTISM.

What is patriotism? Is it love of one's country? If so, why do men leave their native country when they think they can do better in another?

Who, for example, are Irish American patriots? Are they not those who having been starved out of Ireland sought the shores of Columbia? They nevertheless claim to be Irish patriots. Would any of them care to again live in Ireland? Very few. Then we must conclude that those Celtic American citizens who sympathize with the Irish cause do so through a love of justice and not from patriotism; for that is a poor sort of patriot—according to the common acceptation of the term—who does not care to live in the land he adores.

There are no "patriots" in the United States who would not renounce their allegiance to this shaky democracy if they could find more money and happiness under some other government. Then what is called patriotism is pure selfishness and sentimental twaddle. It means self-gratification and nothing else, but affords a good vehicle for knaves who seek to ride into place and power.

Such men as Washington and Lincoln were patriots, not because they fought for the establishment and maintenance of the American democracy, but because they were cosmopolitical champions of human sovereignty, America being simply the God-appointed battle ground where the initiatory conflicts were waged and where the final victory for the cause of God and humanity will yet be won.

With the rest of its innovative doctrines, Koreshanity comes to proclaim the transcendent truth that patriotism is not a love for one body politic, but for common humanity; a love bounded only by the confines of a globe, as permeating and exhilarating as the sun's rays which dance upon the ocean's crest, kiss the green valley's velvet breast and glisten upon the summits of snow-cladmountains; a love that frowns upon oppression's hoary head and hails with rapture the coming of eternal truth.

This is true patriotism. It is inseparably consociated with Divine communism which rests upon the law of Sinai: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, thous halt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

This sort of patriotism has no sympathy with and will not tolerate the various forms of robbery, greed and depravity practiced under existing governmental systems. It is inimical to a fictitious currency, to land monopoly, tariff taxation, legislative chicanery and bribery, a love of money, sexual indulgence, hypocrisy, selfishness and fallacy of every kind. When these evidences of a man's fallen state are extirpated then with one God, one country and one purpose "Every creature which is in heaven, and on earth, and under the earth, and such as are in the sea and all that are in them: heard I saying, Blessing and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever." —*C. J. M.*

"If God and his righteousness" is our concept of Heaven, we may obtain it without money and without price.—*Mizpah.*

Whatever is capable of aspiring must be troubled that it may wake and aspire;—then troubled still—that it may hold fast, be itself, and aspire still.—*Geo. MacDonald.*

Christ is the great conduit of mercy and justice between God and man. It is only through this "Way" that we can approach God and this is the only "Way" through which he will come to us.—*Mizpah.*

GOD.

Koreshanity Alone is Able to Establish His Personality and Demonstrate His Relationship to Man.

(CONTINUED FROM NO. 12.)

When the constellation Aries was fully transposed to the sign Fishes, the Ram or Lamb was slain or cut off on this anthropostic ecliptic corresponding to a major foreshortening on the physical ecliptic. This cutting off marked the translation or theocrasis of Jesus Christ, the incarnated Jehovah, the fruit of circumcision. This same wonderful event will transpire every 24,000 years, or whenever the constellation Aries passes over the sign Aries in the zodiac, which is a belt extending eight degrees each side of the ecliptic or sun's path around the earth.

The theocrasis of Christ was a dissolving or combustion by fire of his body, which, composed of Divine corpuscles, the Divine substance, became energy by which the primitive Church was baptized on the day of Pentecost. This was the Holy Spirit which the modern Church talks about yet knows nothing of. John says: "In the beginning was the Word, and the Word was with God, and the WORD WAS GOD." Again: "And the Word was made *flesh* and dwelt among us."

The primitive Church absorbed the descending yet holy degree of the Christ Spirit, the ascending degree being wafted to the God-kingdom in the anthropostic world where He became the High Priest of the Order of Melchizedek. "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?"

In every cycle, of four ages, there are seven major periods of foreshortening and seven corresponding messianic manifestations and theocrases. There are seven nerve centers in the brain, which is the microcosmic universe, and seven primary metallic layers or planes in the shell or rind of the physical macrocosm or earth, that generate forces which are polarized in the seven planets. There is an individual correspondence between these seven messianic manifestations, the seven nerve centers and the seven planets in the physical heavens.

The immaculate Christ, the incarnate Jehovah, is the sixth expression of Deity in the order of the seven. The other six are personalities born in the sinful flesh and afterwards illuminated by Divine influx. The five preceding the incarnate Jehovah prepare the way in the elected ethnological line for the implantation of the Lord's seed in the human race, while the seventh Messianic personage embodies the re-focalization of the seed which was planted. This re-focalization husbands the potencies preparatory for the harvest of the Jehovah seed originally planted. These six referred to possess the interior Divine nature and when theocrasised their ascending spirits are conjoined to the Jehovah Spirit.

In the exoteric constellatory movement, Aries or Head (the begetting principle) has now entered the sign Aquarius though not wholly out of Fishes. Aquarius is the water-carrier. Water in the natural degree signifies scientific truth. We must then look for a personality bearing truth or scientifics and the age should be scientific. The opposite pole of this axis is Leo (Lion) and signifies truth in ultimates. It also means the heart from which circulates the blood, the life of all flesh. Blood symbolizes wisdom or truth. The water and blood or truth and wisdom will consequently affect the life of man, and as Leo passes into Libra or Balance simultaneously with Aries into Aquarius, there will be justice or adjustment as to truth and life, or the supply will balance the waste and immortality is the result.

CYRUS, the Divine Human by illumination, the seventh cyclic manifestation of Deity, in the consecutive order, (as prophesied by Isaiah,) comes to lay the foundation of the temple, which Christ said, if destroyed, he would raise up in three days, meaning the temple of his body. He comes to prepare the corruptible flesh for the indwelling of God's temple by which immortality will be attained. When CYRUS, the seventh Messianic personality is theocrasised and Deifically conjoined, cyclic destiny being then complete, the book "in the right hand of him that sat on the throne," "written within, and on the back side sealed with seven seals," which John saw in his vision on Patmos (illumination), will be opened by "a Lamb as it had been slain, having seven horns and seven eyes, which are the *seven Spirits of God* sent forth into all the earth." (Humanity). Then Jehovah will descend as the New Jerusalem "coming down from God out of heaven," "with power and great glory," victor in the great battle of Armageddon, and imperial, age-lasting ruler of the universe.

God is as much dependent upon man as man is upon God. In Koreshan astronomy the physical sun—which corresponds to the biological Jehovah—gives light and heat to the earth and in return receives forces from the earth's shell or rind by which it generates its forces of light and heat. This illustrates the law of evolution and involution, which obtains in the anthropostic as well as the physical domain.

Christ's twelve apostles were his circumference or shell without whom there could not have been focalized the love potency essential to his theocrasis. In this dispensation the ten apostles of Koresh comprise his circumference, in whom will be polarized the positive energy of love as against the world's positive energy of hate, which two energies or forces meeting at a focal point will effect the theocrasis of this seventh Messianic personality.—*C. J. M.*

THE DEVIL'S DESPERATION.

In every cycle, truth and fallacy, or God and the Devil, have each his term of power. This—a new doctrine—may seem strange but it is simply in accord with law. If we want light and heat from a fire we must also expect to note a discharge of ash and smoke. We cannot have the flood-tide of truth without its ebb; light without darkness; good without evil. "I form the light, and create darkness; I make peace, and create evil: I the Lord do all these things."

In the four ages of a cycle, gold, silver, brass and iron, from the last of which we are now emerging, God reigns supreme in the first or golden age, but the Devil (who has the power of death) in the last or iron age. The silver age marks the gradual decline of truth and the brass age the gradual ascent of fallacy.

Take the four seasons of the year as the four ages of a cycle of 24,000 years—or the time required for the sign on the ecliptic to make one revolution of the zodiac—and let the violet represent humanity. In the spring (golden age) this flower buds and blossoms, during the summer (silver age) it blushes with lessened beauty, in the fall (brass age) it droops, and in the winter (iron age) it outwardly decays, but the *spirit* of the flower goes back or inward to the root or center and thus reproduces its blossoms the following spring. Without decay there could be no recurring blossom.

When humanity has declined with the advent of the iron age the Spirit of God goes to its root or center as it did in the tribes of Israel through Abraham. Root means the source of nourishment and support. Israel was the root or central race of the humanity of his time because it possessed the potencies requisite for the reproduction of the Jehovah or Christ in humanity. Through Abraham, therefore, was instituted among the Jews the practice of circumcision by which Jesus Christ came up out of the race and blossomed as "the firstfruits of them that slept," the first Son of God of the new cycle, the first incorruptible pilgrim to depart by "the new and living way."

In the shell of the physical universe we have coal which is simply converted sunlight; by process of transformation it will again become sunlight. So humanity, as the sign on the anthropostic ecliptic moves across the twelve constellations in the biological heavens, retrogrades and progresses. This is the eternal law of the universe.

At the close of the cycle, it must be noticed, the Devil, in his death throes, has reached the climax of his perfidy in every phase of life. Knowing his time is short and that truth in its fulness is about to dawn upon the world for a duration of six thousand years, he is intensifying his energies in a last grip upon a dying humanity. His power culminates.

Hypnotism, or the psychological control of mind which is now attracting attention, is but the Devil's counterfeit of the wondrous works about to be performed by truth after the manifestation of the sons of God. His Satanic Majesty has even attempted to counterfeit the Koreshan doctrine of immortality founded on law, by producing a class of persons called Eddyites who already claim immortality in the body.

Satan has mounted the pulpit, God's sacred citadel, and from the mouths of "ravening wolves" is falsely promulgating the everlasting gospels. He has his craftsmen at the helm of state and is steering humanity toward the shoals of hopeless anarchy. He has taken woman, infused her with selfishness and vanity and then, bedecking her with diamonds and costly raiment, and artful semblance of purity's blush and a voice of artificial sweetness, has produced in the modern "society woman" a masterful counterfeit of the loveliest creation of an Eternal God. Through Ignatius Loyola the Devil founded the order of Jesuits by whose subtilty he hopes to centralize the Papal power in the United States and thus once more control the nations of Europe.

All these exhibitions of perfidious plotting are, however, but the vain and frantic endeavors of the Prince of Darkness to perpetuate his waning power. They are all for naught. Hypnotism is but an ephemeral flurry, Eddyism has had its day, and Jesuitism will burst and fall like a rocket.

Woman will soon glow with the ecstacy of true love and beauty, and the Kingdoms of this world will become the Kingdoms of our Lord and Saviour, Jesus Christ who shall reign amid the splendors of the golden age. —*C. J. M.*

Why This is the Scientific Age.

The *savants* of the world denominate this the scientific age, and they are correct so far. But when they triumphantly point to the intellects and achievements of modern scientists as the reason for calling this age scientific, Koreshans do not agree with them.

The world is really entering upon the season or period of its grand cycle wherein progressive man reaches his state of highest natural development. When he attains this state, the God-knowledge, or the understanding of the whole universe, descends or comes out into his natural mind, which is the ultimate or scientific degree of his mentality. The complete descent of such knowledge transforms a man and makes him a God, or a veritable Son of God.

Dare any church member claim such relationship with God on these merits? If not, he is not a true Son of God.

Science, from the Latin *scire*, to know, means *full* and *absolute knowledge*. To really *know* is to know all, because every part of the universe is so interrelated with and interdependent on every other part, that a full knowledge of one cannot be had separate from complete knowledge of the whole. Hence a man is not truly scientific until he possesses absolute knowledge.

Dare any scientist claim so much? Then he is not a true scientist. His knowledge of a few facts is only a fragment of science and of little value, often a detriment, to the world; for a few facts with only a partial understanding of relations and causes invariably lead to false conclusions and theories which establish some false system in the life of humanity always to its injury. Proof that this is true lies in the fact of his failure to adapt any of his theories to the practical solution of the great questions at issue to-day.

When wisdom begins to aggregate towards its fruitage, or to descend into the scientific or natural degree of the mind, fallacy, the opposite of truth, also begins to aggregate in the scientific or natural degree of the mind. Thus we have the true science and the false science both culminating at nearly the same time. But the fallacies, counterfeiting the truth, like the materialization of spirits in Spiritualism counterfeiting the true resurrection soon to come, are manifest a little sooner than the genuine presentation. Therefore we have the reign of false science, or truth perverted, for a short time before the ushering in of true science, and we have only to look to the state of society and consider to what ends so-called science is devoted, to know that it is the emanation or working of the Evil One instead of God.

In this way false science foreruns and proclaims the advent of true science, counterfeiting it and usurping its glory for a short time. In the same way do the false christs counterfeit the coming of the true Messiah; and the materialized spirits the true resurrection.

There is only *one* truly scientific mind in the world to-day—only one mind in which have focalized and are descending the eternal truths. From this personality the truth is being given forth to a small body of people—whomsoever can receive it.

When these few, now developing in knowledge, ripen into the fulness of wisdom through the translation of this personality and their absorption of his spirit, the world will understand why this has been named the scientific age; and the fallacy-clouded, atheistic intellects of modern scientists, together with their selfish works, will fade into insignificance in comparison with the grand and glorious achievements of true science accomplished by God's scientists in behalf of a crushed and suffering humanity.—*A. M. M.*

WOMAN'S ✻ DEPARTMENT.

Under the Editorial Management of

Mrs. A. G. Ordway.

Correspondence, contributions and exchanges for this department should be addressed, Woman's Department of THE FLAMING SWORD, 3617 & 3619 Cottage Grove Ave.

We purpose to make this department of THE FLAMING SWORD one worthy of the name; the true Woman's Department.

We will consider contributions for the Woman's Department upon the subjects of Prohibition, Enfranchisement of Woman, and Woman's true relation to the essential reforms of the age. These may, or may not fully agree with the Koreshan view of these questions. Honest conviction will receive due consideration.—ED.

INVOCATION.

"Thou, O Christ, art all I want;
More than all in Thee I find;
Let the healing streams abound!
Make and keep me pure within!
Thou of Life the Fountain art,
Freely let me take of Thee!
Spring thou up within my heart,
Rise to all eternity."

—*Arranged.*

WOMAN.

PAPER NO. VII.

HER PROGRESS.

The convincing evidences of woman's dawning glory are to be found in the rapid strides which she has made within the last quarter of a century. Her progress in all the walks of life has been phenomenal.

Twenty years ago a woman lawyer was unknown. To-day women have not only been admitted to the bar, but are winning lucrative practices as instanced in Mrs Kilgore, of Philadelphia, and Belva Lockwood. In medicine they are taking high honors and are firmly establishing themselves in public confidence. They are clearly demonstrating their ability in commercial enterprises as illustrated in the case of Mrs Frank Leslie, who, upon her husband's death, took hold of his jeopardized newspaper plant and developed it into a handsomely paying business.

They are building to-day in Chicago under the auspices of the W. C. T. U. one of the most magnificent edifices in America, which will be owned and controlled exclusively by women. They are proving themselves signally competent to inaugurate far reaching social reforms, as made manifest by that alert temperance engineer, Francis E. Willard, and by Susan B. Anthony, Elizabeth Cady Stanton and Olympia Brown, illustrious apostles of Woman Suffrage.

They are making names for themselves in journalism. Such women as Julia Ward Howe, "Amber," Edith Sessions Tupper and Nellie Bly, are among the brightest and best paid correspondents on metropolitan dailies. They have quickly developed as effective platform speakers. Mrs. Chant, the philanthropist, has stirred England; Louise Michael is the powerful and magnetic sponsor of French communists, and the last twenty years have launched upon the American public formidable female orators upon every question of public moment.

The accomplished and imperturbable editress of *Kate Field's Washington* knows more about the Mormon question than any man in public life, and is a popular lecturer. Women are now in demand as commercial travelers, having shown themselves eminently capacitated for securing and holding trade.

Dress reform is making headway among women, so that we may soon hope to see the daughters of Eve freed from the silly and pernicious straight jackets of modern fashion. Girls are now being taught to make themselves proficient in some line of work instead of posing as statuettes or merging into water lilies. This is an inhospitable world, these days, for Pygmalions or lackadaisical whimlings unless they have a large bank account and even that will not shield them very long from the stern practicalities which a speedy solution of fermenting wrongs is destined to hurl upon society.

Woman is awaking to the fact that modern matrimony does not offer her the most advantageous and ennobling avenue of self-evolution. The marital bond is usually a flagrant form of slavery in which the wife is the serf and the husband the sensual master. Woman begins to see the light. She has torn off the mask of a legalized system, abhorrent to her better nature, and perceived its odiousness. Rising above the slave to passion who won her girlish love, she responds to the bugle blast of progressive womanhood and awaits her immortal crown.

Many a woman, who in the flush of maidenhood consented to "love, honor and obey," now looks back with regret upon her ill considered action, and views with commiseration—not coldness—the subject of her youthful dreams.

Nay, you wrong her, my friend, her love she has simply outgrown;
One can read the whole matter translating her heart by the light of one's own.
Two summers ago when you wooed her you stood on the self-same plane;
Face to face, heart to heart, never dreaming your souls could be parted again.

She loved you at that time entirely in the bloom of her life's early May,
And it is not her fault, I repeat it, that she does not love you to-day.
Nature never stands still, nor souls either; they either go up or go down;
And hers has been steadily soaring, but how has it been with your own?

She has struggled, and yearned, and aspired, grown purer and wiser each year;
The stars are no farther above you in yon luminous atmosphere;
For she whom you crowned with fresh roses, down yonder five summers ago,
Has learned that the first of our duties to God and ourselves is to grow.

Her eyes are sweeter and calmer, but their vision is clearer as well;
Her voice has a tender cadence, but is pure as a silver bell.
Have you, too, grown purer and wiser as the months and the years have rolled on?
Did you meet her this morning rejoicing in the triumph of victory won?

Nay, hear me—the truth cannot harm you, when to-day in her presence you stood,
Was the hand that you gave her as white and clean as that of her womanhood?
Go measure yourself by her standard, look back on the years that have fled,
Then ask, if you need, why she tells you that the love of her girlhood is dead.

She cannot look down to her lover—her love, like her soul, aspires!
He must stand by her side, or above her, who would kindle its holiest fires.

—*Louise Imogene Guiney.*

—*C. J. M.*

DEPRAVED HUMANITY.

The mysterious contradiction of the human mind is indeed incomprehensible. Fallacy sits enthroned in the heart of man and casts its glamour over the intellect till all of his assumed wisdom is as foolishness in the sight of God. The love of fallacy in every guise is received with joyful acclamation. It ever finds a sanctuary, swept and garnished, ready for its occupancy, but truth, coming in all of its sublime purity, is compelled to stand obscured by the hazy mists of traditional religion, whose mildewed and threadbare garments hang limp and tattered upon the shoulders of a mixed multitude governed by corrupt principles, yet professing to worship the same God and hoping to enter through the same door into an imaginary heaven of eternal bliss.

For this, they perpetually cry to an unknown God for salvation, constantly feel the spiritual pulse for a sign of life, and finding it weak (perhaps from exhaustion) they proclaim a revival service and "compass land and sea to make one proselyte, and when he is made they make him two-fold more the child of hell than themselves." Each division, or sect, builds its own respective temple of worship whose towering spires almost penetrate the blue dome of the sky, so eager are all to reach the summit of grandeur in advance of their brother man, little dreaming that upon the highest pinnacle Satan is seated, smiling in delight as he views the sepulchral orthodoxy and funereal order of the temple he has caused to be founded upon a lie—a temple whose censers are smoking with strange fires and "whose altars are built with polished steps that reveal the nakedness of the officiating priests." In the pulpits of these sacred shrines are placed dramatic leaders, whose suave address captivates an admiring throng to whom their oily tongues proclaim a so-called gospel of life so adjusted as to please the ear and console the hearts of those to whom God has sent these strong delusions, because they love to believe a lie.

We might marvel that God should thus deal with humanity, did we not know that they positively refuse the truth when it is offered, preferring the food that is mingled with the gall of bitterness in which are also the sweetened opiates of delusion. The pure religion of Jesus the Christ, which he planted and the faithful apostles watered, has been dragged down into the mire and mixed with paganism till it has become a degenerate plant. Is it because it was fallacy, a fiction, or a failure? No, it is because it was the truth, the genuine truth. The innumerable counterfeits existing and passing current amid the pure gold prove the existence of a genuine article. The imitations are wondrously good, and if it were possible they would "deceive the very elect" but it is in vain, for the truth is a mighty and glorious reality against which the "gates of hell shall not prevail."

Evil men and seducers are hourly growing "worse and worse," deceiving and being deceived because *they love to be deceived*. The world is little changed since the days of Jesus the Christ. Its principles and nature are the same. They could not look upon the sacred form of the incarnate Jehovah. His garments of purity were so glistening they dazzled the eyes of the devout Pharisees. His gospel was too pure for them; it contrasted too strongly with their lives not to gall their pride and self-conceit. As it was then, so is it to-day, and it is with this day that we have to deal. Man has degraded God in his conception of Deity, not rising to a lofty conception of his wisdom and holiness, but lowering him to his own standard. As a recompense for the dishonor shown him God has abandoned man to the dominion of vice.

The principle of active selfishness is everywhere dominant. It is embodied in the social and political fabric of the whole universe. It is worn as a mantle to cover more hideous vices, which are but effects. Unchecked covetousness, unrestricted sensuality, and unbounded self-assertion reign supreme. On one hand there is an active conflict with personal and social liberty, through covetousness the wealth and sources of enterprise are monopolized by the few, while the wail of the many ascends to the God of justice who has even now come in judgment and who "shall smite the earth with the rod of his mouth, and with the breath of his lips shall slay the wicked." Sensuality has so long preyed upon the strength of the manhood of the people that self-gratification has become the paramount uncontrolled principle of action reaching into every domain of natural life. It is the degradation of self-idolatry where man becomes his own center, his own ideal, his own end, his own God. Through the agency of these innumerable "centers" Bellamy's "Utopia" *might* be complete, but should these innumerable "centers" commence a warfare for the "survival of the fittest," Bellamy might find a need of looking further backward.

Daily the morbid appetite for sin increases and daily the sense of its inevitable disgrace diminishes. Iniquity publicly runs riot and the basest of crime is laughed at. Casting aside all respect for right or purity, lust hurries whithersoever it will and drags its victims along in its triumphal march, while pleasure mounts the throne and shame departs from the heart. At a given signal of the populace, men rush onward, confounding good with evil. Is it a wonder that truth can find no place where it can fold its white wings in peace?

Woe! woe! woe! unto the degenerate Church of God. In its purity all that believed were together and had all things in common; they sold their possessions and goods and laid them at the apostles' feet, that every man might receive as he had need. They continued daily with one accord in the Temple, breaking bread with gladness and singleness of heart, and did eat their meat with gladness of heart; the multitude of them that believed were of one heart and of one soul, neither said any that aught of the things he possessed were his own. One body, one Spirit. "One Lord, one faith, one baptism."

What a contrast with the Church as it stands to-day! The body of our blessed Lord, torn and rent till there are many pieces each claiming to be the "Body of Christ," but where is the Head? Descending into the Church as a revivifying power that through this body He might gather all the world to himself, he has warred with the great enemy of mankind and now, coming forth again to perfect his work, he stands alone, the blessed Quickener and Sanctifier, breathing into our souls the two influences, one respecting the truth and the other holiness (whole-ness) as the result of obedience to truth. It will be more tolerable for him who sitteth in darkness, having never known that there was a Christ, than for him who *professes* to know him, yet, to-day, practically denies and rejectshim, crucifying him afresh and putting him to open shame.

Humanity will not believe the truth of the gospel of Koresh because it comes in direct conflict with the love of sensuous gratification.

The modern Church gives a broad scope for the cultivation of self-love. Orthodoxy is so pliable that it can be turned and twisted till it is adjusted to suit any life that will embrace its dogmas. The rum seller, the libertine, the extortioner, thief or murderer need only step into the vestry to find a suitable cloak that will cover up his moral depravity. "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions" therefore brethren "let us do evil that good may come."

Nothing stands in the way of man's advancement but his own depraved appetites and short-sightedness. He disclaims doubt from mere pride; meanwhile he takes a false view of God and his ways, endeavoring to lower the Almighty to the plane of his own corrupt thoughts and ways, rushing from one extreme to another but never stopping to view Christ as the same yesterday, to-day, and forever; never thinking of him as the "mighty God, the Everlasting Father, the Prince of Peace," and in the final hour endeavors to tax God with all the blame of his own shortcomings when he is "weighed in the balance and found wanting."

Man has become vain in his imaginations and his foolish heart is darkened, therefore impervious to the light of truth. He cannot comprehend God because his thoughts are so far below God's thoughts. He measures and weighs God's actions by his own unjust balance, finding fault with God and his works, till in his dissatisfaction he curses the day of his own birth and would flee from himself, the world, and from God, but finds he cannot. "Thou hast beset me behind and before and laid thine hand upon me," "whither shall I flee from thy presence?"

The tendency of the age is to commingle truth with error; it behooves all who are seeking for the truth to rightly divide the Word that no part of error may corrupt it. It is the hour of temptation that shall try every soul, and we are compelled to fight against the principalities and powers of darkness, which cast their delusive snares broadcast, but it is also the hour in which immortality is to be gained. Now will be manifest the children of God and the children of the Devil; those that drink deeply at the fount of truth, and those that love and believe a lie.

The "tabernacle of God" is to be raised up in our midst. Koreshans are not looking alone for the resurrection, but the LIFE. We have found the Messenger, the Revealer of the law of life and are assured that there remaineth a rest for the people of God. May we who love this glorious truth seek to be clothed with the pure garments of Christ!

Knowing in whom we trust may we wait with patience the redemption of our bodies, clinging to the words of his promise while we overcome through his strength, the world, the flesh, and the Devil. Whosoever falleth short of this, falleth short of immortality.

—*Mizpah.*

NEED OF A NEW BIBLE

The Spirit of God descending in its seven degrees enters successively during the cycle into conjunction with the corresponding degrees of man's nature; first coming successively into the seven messiahs of God's choice, and through their translations into the chosen and receptive humanity.

These messiahs are each the embodiment of one of the seven degrees of the Word or Logos, infolding at the same time all the other degrees, and they are both the receptacles of God's descending Spirit, and the channels through which He speaks his seven living Words, or through which his seven Spirits are communicated to his people.

"In the beginning was the Word, and the Word was with God, and the Word was God;" "and the Word was made flesh and dwelt among us." "In the beginning" applies to the beginning, not of the Christian age alone, but of every age. Each age receives an additional Word of God; but not every degree of the Word can become flesh, or produce the perfect immortal body of the Christ. Six, or the perfect number must conjoin to manifest the perfect flesh.

The messages of God are given in two ways. The first, preparatory, external and incomplete, is the spoken or written teaching of the messiah. The second, final, interior and complete in its degree, is the actual entrance of that Word into man by the translation of the messiah, and man's absorption of his spirit.

The preparatory teachings or writings of the messiahs are preserved to some extent and these writings together with the prophecies and teachings of men inspired by their spirit, form the Holy Scriptures, or the *Biblia Sacra*, or Holy Bible of the present day.

This Bible, although only the external, verbal expression of God's messages, has come to be regarded in most of the churches as either the more important expression of God's will, or as the only word of God now present in the world. The Orthodox Churches in general, according to the Westminster Confession of Faith, consider that "the Supreme Judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, and private spirits are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in Scripture." But the Roman Catholic Church "receives with piety and reverence all the books of the Old and New Testaments, since one God is the Author of each" (Council of Trent); while "at the same time it maintains that there is an unwritten word of God over and above Scripture."

From these statements we see that the verbal confession of the Catholic Church is nearer the true one; and we also observe that the Bible is much less read and studied in the Catholic Churches than in the Protestant. To them, the "unwritten word of God" which they believe are messages that God communicates through their pope, stands first; the Bible second. While to the Protestant, the Voice of God cannot speak further than it has already by the Scriptures. The Catholic leaves himself a loop-hole through which he may possibly hear further Speech from God; but the Protestant closes up his ears and eyes with his Bible, (he might as well close up his Bible too, for he understands very little of it, and obeys not its plainest commands,) lest he should hear any other Words of God and says "The Supreme Judge * * * in whose sentence we are to *rest, can be no other* than the Holy Spirit speaking in Scripture." If God himself were to come to the world as He promised, the churches bound by that Confession would have to reject his judgment because *their* Supreme judge "can be no other than the Holy Spirit speaking in Scriptures."

The trouble with all the churches is that they have fallen away from their original understanding of God's Words both as written in the Bible, and as more perfectly communicated through the outpouring of his Spirit through the translation of his messengers. And they have also fallen away from all application of their teachings.

The Protestant Churches misunderstand or ignore the Word of God spoken through the baptism, and practically pin all their faith to *belief* in the Scriptures, which they neither comprehend nor practice to any extent.

The Catholic Church does not depend so much upon the Bible, but rests its faith in the pope, to whom, it believes, God communicates continually his commands, "the unwritten Word of God." But it is as deep in error as its offspring, the Protestant Churches. It fails to comprehend the planting of the Words of God. It fails to see that the Bible testifies more clearly than any other witness, of the falling away from the life inculcated by the baptism, (especially from the communistic life instituted from the baptism of the last Messiah, the Christ,) and prophesies of the coming again of the Messiah, with God's "new name;" a *new* Word of God. They speak of the "unwritten Word of God" without the least comprehension that he is the coming again of Christ in his seventh or ultimate degree, the seventh or final Word of God. They do not believe that God has only seven Words, and that each remains unwritten until, in its appointed time, it descends and enters the intellect, is "written on their foreheads" and on the hearts of his messiahs and those who can receive it from them.

Looking back through the Bible we see that God has so far sent, during the age, six principal Teachers or Messiahs, besides many less important prophets and leaders. Through these six His Spirit has descended in six degrees, Jesus being the sixth. Now the seventh or last degree is descending in CYRUS, the final Messiah of the cycle. In the descent of the seventh Spirit of God, in which is involved the other six, the complete wisdom or knowledge of God descends into the natural mind, or the seventh and ultimate degree of the natural man. This is the *scientific degree* of the Word; the Word in its fulness, and power; and is now about to descend to the world because humanity needs it and is prepared to receive it.

Whenever God sends the world a message it is because it needs it; but, enjoying its lapse from obedience to the former message, the world always at first rejects both the message and the Messenger. Noah was scoffed at and ridiculed by a pleasure loving people; Moses was himself loath to undertake God's work with the Jews, and they were continually backsliding from trust in "this Moses;" Elijah was persecuted and obliged to flee into a cave, because he opposed the idolatry his people had lapsed into; and Jesus, the incarnate God, the Perfect One, who came to fulfil the law of Moses and the prophecies, was denounced as a blasphemer and persecuted and put to a cruel death by the Church founded upon Moses' law. And it is the same to-day, when God sends his new Messenger. The Jews said of Jesus, "we know that God spake unto Moses; but as for this fellow, we know not from whence he is." The Christians to-day say of CYRUS, "We have Jesus and the Bible, what do we want of any one else?"

Koreshans accept Adam, Enoch, Noah, Moses, Elijah and Jesus as the six Words spoken by God, and they have due reverence for their writings and those of prophets and priests and others inspired by their spirits; and they also accept CYRUS, the seventh Messenger, (in whom are the spirits of the other six,) who has come as the "Spirit of Truth" promised by Jesus, and who is prophesied of by Isaiah, as the one who should fulfil all of God's pleasure, and on whom, John foretells, will God write his new name.

He comes, not to dispute or contradict the Bible, or to refute the claims of Jesus but to confirm and corroborate the Bible and explain and fulfil its prophecies; and to consummate the work of Jesus, by giving his people the full degree of the Word; the scientific manifestation of the Logos; the "many things" which Jesus could not then impart to his disciples, because of their undeveloped condition. All this knowledge was infolded in the Christ, but no man could receive it.

It was necessary for Moses, Elijah, Jesus and the other Messiahs to come, and it was essential that some external record of their teachings, as the Bible, should be handed down to the people. If it is necessary (and this same Bible declares that it is) for God to send Christ again, under a new name, or in a new personality, to complete his work of redeeming the world, then it is reasonable to believe that his new gospel or commands will be recorded and form a supplement or continuation of the present Bible.

Koreshans consider the Bible as the most truly scientific book now extant (excepting the writings of Cyrus) because as far as it enters into any subject it presents truth without error; while all other books have truth perverted or so mixed with fallacies that they are unreliable and misleading. But they do not regard the Bible as the most perfect scientific book that ever *will* be written. For, although God always had complete knowledge, his messiahs and people were not able to receive all truths at one time. They had to pass through ages of development before they could fully receive God's Spirit in all its degrees.

The unfolding, by Cyrus, of the seventh or scientific degree of the Word, brings regenerating man into complete understanding of all law, and makes his mind equal with the Father's, so that he may truly call himself a Son of God.

The people redeemed into the sonship, have no need of either the old Bible or of a new one, for they have the law written upon their hearts; but the rest of humanity who will come into the sonship during other cycles, will need the laws or science of the universe expressed in writing, and this will constitute the new and fully scientific Bible.—*A. M. M.*

SPURIOUS CHARITY.

Confiscate the Property of the Poor.

The payment of a $5 bill to a chattel mortgage man saved the furniture of a needy West Side woman from confiscation yesterday. She had borrowed $25, for the use of which for five months the loan company charged her the outrageous sum of $14, of which $9 was for interest, which is at the rate of 72 per cent a year. The other $5 was charged to cover the "expense" of making the loan.—*Chicago Post.*

Like the pious sabbath-school man of whom an *Inter Ocean* reporter wrote some years ago, who was extorting from poor, drouth-impoverished Dakota farmers 4 per cent a month for money loaned on land security, the pious frauds, who pose as members of this conscienceless, irresponsible loan corporation, doubtless thank their god for bountifully supplying all their wants, and ease their consciences, such as they have, with that never failing rich man's consolation: "The poor ye have always with you." Doubtless, sometimes, when they remember their many mercies, in a fit of generosity they drop a V or an X into the contribution box to send the gospel to the perishing heathen, and give a sack of flour or ton of coal to the *Herald* or some other relief fund.

Such unconscionable thieves who use the forms of law to evade and defy the law, and the deft limbs of the law, whom they employ to help them to find the loop-holes in the statutes, and the great thieves and extortioners, corporate and individual, who enslave and steal by means of stocks and bonds and mortgages, and rent and usury, and the numerous devices by which men have learned to appropriate the avails of the labor of others, are the real anarchists whose nefarious acts are destroying the very foundations of human security and bringing on the *tohu* and *bohu*, the vacancy and emptyness, the condition reached at the beginning of every new age when God again creates "the heaven and the earth."

That Chicago's legal thieves can, under pretense of taking use for money, extort from a poor woman more than a dollar for the use of a dollar for a year, and, in case she is driven to the wall and cannot pay promptly, steal several times the amount borrowed under the forms of a forced sale, are among the direct results of the specious and false teachings of such papers as the Chicago *Post*, *Herald*, *Tribune*, and the monopolistic papers of the country on the subject of money. Especially now that their necessities and oppressions are driving the laboring masses to look for the causes of their sufferings, and the blind Sampson who grinds in the monopolistic mills is groping for the pillars of the temple of mammon, every issue of these lying organs of misrule and monopoly is loaded with specious and false pleas to sustain present evil conditions that make such monstrous robbery possible. Sophistical argument; perverted and false history; the deceiver's main reliance, ridicule and sarcasm, all are made to do duty constantly in the advocacy of present unjust and iniquitous practices and institutions that are condemned by true history, right reason, and every writer on economical questions whose opinion is worth even a passing notice.

For very decency's sake a chance reporter may notice one of the numberless cases of excessive hardship like the above, but it does not even secure editorial notice, and it only serves still more to steel the heart of humanity by making such diabolism familiar.

Under such circumstances for a great blanket sheet of a newspaper like the *Herald*, day after day to devote a half page sensationally illustrated so as to expose the misery of the poor and make an ostentatious display of what passes for the benevolence of the well to do and the rich, and to do this in a way to particularly display its own good works, is little short of adding insult to injury.

We say this, while, as in duty bound, we rejoice that some suffering poor secure by the means some alleviation of their miseries. But think of the almost boundless wealth of this great city, and of the very pressing want and suffering of tens, and perhaps hundreds of thousands of its wretched citizens, and that this ostentatious charity has been thrust before its citizens now week after week, and yet the paltry result, to date, only foots up less than two and a quarter thousand dollars.

What the spoiled and robbed poor man of to-day demands and, thanks, not to selfish, stony-hearted humanity, professed Christian and infidel alike, but to the return to earth of the real Christianity of eighteen hundred years ago, shall speedily have, is not so-called charity, but justice. What he wants is not a donation, but a chance to produce or earn enough to supply his needs.

The mischievous power of these self-constituted, professed guardians, but real destroyers, of the people's rights must either be corrected or destroyed, and with it must go the mighty power of the money-bags that stands behind them. To prolong men's lives in such conditions seems like showing them a doubtful mercy by perpetuating the hell of suffering and torment in which they live.

When such papers as the *Herald* use all their vast power, not as now, to perpetuate and aggravate such poverty and distress as they now expose, but to make them impossible, their course will deserve the name of genuine charity, but not till then.—*O. F. L.*

THE WORLD'S NEED OF A PROPHET.

"The trouble, as is plainly apparent from comparison of these three books, is that we have given up the fallacy so laboriously learned in earlier times, "be good and you will be happy."

In place of it we have substituted the much more dangerous illusion, "be happy and you will be good." No man any longer dares to set about reforming the world without first providing for its material prosperity. A few centuries ago it was the fashion to attribute all poverty and social disorder and excess of crime to bad political institutions. Now we lay them off on the construction of society.

When will a prophet arise who shall be brave enough to remind us that the constitution of society is not the result of chance, but a necessary and inevitable thing? That it has hardened around the human character and taken its form from it as the rock about the frame of some prehistoric animal shows every detail of its physical structure. While the old vices and cruelties and injustices remain in the individual, society will show the same faults. When we have evolved a better humanity, a better society will be already here.—*Caroline Gray Lingle, in Kate Field's Washington.*

The above forms the closing paragraphs of an article on "Bellamy, Booth and Bondareff," who, as every one knows, have each recently written a book. The subject of the first named author's volume being "Looking Backward," of the second, "In Darkest England," and of the third, "Toil."

The writer of the article in question succinctly states the present condition of society and seems to fully appreciate the fact that there is no hope for the world except through the advent of a Divinely illuminated one. Her conclusions are logical and irresistible. How can corruption breed purity? And if corruption is at the foundation of human depravity—which no thinking mind will gainsay—how can a corrupt humanity purge *itself?*

These are questions which demand a hearing and the world's so-called learned men, with all their boasted wisdom, are at a loss for a reply. Such scholars as Joseph Cook, who lectures every Monday in Boston to the blue blood of Beacon Hill, Professors Huxley and Tyndal, English scientific celebrities, together with a host of like *savants*, the shelves of whose libraries groan with the weight of accumulated volumes, are all dumb-founded when confronted with the augmenting foment of this grave problem which controls the fate of mankind.

Come, gentlemen! You who have discoursed with ostensible profundity upon sociology, theology and scientifics, let us hear from you! The world is impatiently waiting upon you. You plainly see the storm gathering. Can it be averted? How? By Nationalism? If so, why not try it? Why hesitate and fritter away the precious moments in idle talk? Your oratory is good and your sentences are well turned but where are their fruits.

With all your pretended acquirements are you oblivious to the fact that there are *over a million* tramps in the United States, to say nothing of other countries? Notwithstanding your rhetorical flourishes are you not aware that sixty families practically control the railroads of this country? Sink for one moment your self-conceit and contemplate the direful consequences of a general tie-up of our railroad system, a calamity liable to occur at any moment.

Tell that young man from the country, who applies to you for a situation, of the real chances of making headway in our cities under the present system of aggregated capital and of the clamor of the unemployed thousands! Warn that innocent village maiden of the many traps that ensnare and of the futility of anticipating good fortune in our city life! Disclose to divinity students the sham and hypocrisy of the Church! Dare you preach your philosophical æstheticism to the multitude of men and women toiling for a pittance from early morn till set of sun?

All your vaunted attainments are for nought! The closing drama of a cycle is about to be enacted and the rising tide of human discontent is seeking an outlet. Conformity to social customs and legalized inequities have dammed up for centuries this mighty flood. Down in the pleasant valleys of leisure the opulent, the fastidious and the cultured are gayly disporting themselves. They deliver their high-sounding disquisitions amid the guffaw of the menacing masses whose threats and imprecations are plainly heard.

What! Ho! Look out below! The masonry of legalized oppression is breaking away! Clear the valley! Like the Johnstown's deluge, the surging waters of outraged society are forcing an outlet and soon must plunge headlong to excluded grounds and work terrific demolition. There is no escape. This heaped-up force is but the climax of accumulated selfishness; the fruit of a cycle's corruption; the inevitable spasm of human degeneracy.

But after revolution, what? Did the subsiding waters of the Johnstown flood leave aught but desolation? Can a demoralized societal system, torn to shreds by internecine strife, rebuild itself? No! Having reached the close of the iron age man's reconstructive resources are exhausted. His force is spent.

WHO THEN WILL BE THE BUILDER?

"That saith of CYRUS, He is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, thy foundation shall be laid." This is the name of the builder. Imbued, by influx, with Divine wisdom and purity, he will, through his theocrasis, plant the seed of Deific love and wisdom in the human race, which, cleansing it of selfishness and sensualism, will build the temple of God in humanity.

God Almighty has not exhausted his means of revivifying humanity through an anointed personality. The Church would have us believe that God's resuscitating powers were exhausted when the immaculate Christ was raised up out of a fallen humanity. But then the Church doesn't know or really doesn't care anything about it. The Church is palsied with indifference. Every one is looking for a prophet. Even Senator Ingalls says: "I have no doubt that the search for eternal truth will result in a new revelation and another Christ."

He comes "as" (not like) "a thief in the night" "to his own and his own receive him not." It must needs be that the people, not knowing what they do, will "away with him." Such has ever been the fate of prophets because, being the pivots of human destiny they focalize the love and hate of the world. Nevertheless like immortal heroes they crown their supernal missions with victory, and unborn generations will chant their praises.

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose." "Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped: then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert."

"And the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."—*C. J. M.*

The salvation of each and every one depends upon himself alone. God can only help those who voluntarily yield their will to him, thus enabling him to work in them his own good pleasure which is to bring man finally into conjunction with himself.—*Selected.*

To be a partaker of God's holiness is the very acme of exaltation. Desire can ascend no higher.—*Mizpah.*

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